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The escape of Lot from Sodom, shewing what is meant thereby, and of his two daughters being pregnant by him, the mystery of it explained.

and they imagine also that these things are non-essential, and they tell the people so; but if they say that the Bible is a revelation of God's will and mind to man, man ought then to be made acquainted with the meaning of it, or how shall man know his will concerning them, and do it; their deceit and hypocrisy is too glaring to go free any longer. What are they supported for? Is it to keep the people in ignorance? Yes, while they can do this it is all well with them; but we will shew to the world how they have been deceived by these pretenders to wisdom, when they had none of it, but are full of lies and deceit, and know not the mind or will of God; when they say that we ought not to enquire into the mysteries of Scripture, we ought to recollect that it is written, in Matthew, x. 26.—That there is nothing covered that shall not be revealed, and hid that shall not be known. How dare they then tell us, that there is no need for us to know what lies hid under those mysterious words which we frequently meet with in the Bible? We fear not to tell the whole of the clergy, of every sect, from the pope to the very latest branch of the dissenters, that they are all deceivers, and hypocrites; that God has not sent them to us but the devil, i. e. the Spirit of error and delusion; “they ran, but I sent them not, saith the Lord, I have not spoken unto them, nor commanded them, therefore shall they not profit this people at all.” Why then should men submit to be plundered of their property to support them, seeing they are not God's

servants, and the proof that they are not of his sending, is that they have not their credentials to shew that they are ambassadors, for if they were ministers of God's sending they would be the perfect, that is, they would be the initiated into the divine mysteries of the Bible; they would not be Baalam's, i. e. without, standing in the outer court, serving up to the people dishes of morality merely, which is all they do for the enormous sums of money that they (without any compunction of conscience take from the community,) and they need not the ass, (he that carried the cross, Simon the Cyrenian) to reprove their wicked inventions, their diabolical practices, and their deceitful mummery performed at their different places of meeting, or idol temples, kept up and gone through with such appearance of sanctity, and holiness, on purpose to deceive, and if they were God's servants they would be apt to teach. See 2nd Epistle to Timothy, chap. the 2nd, verse 24.—And the servant of the Lord must not strive, but must be gentle toward all men, apt to teach, patient; he should possess those very qualifications mentioned in Isaiah, chap. xi. 2, 3. —And if he has them not, he is not that servant there mentioned whom God said he would raise up in the latter times. The Spirit of the Lord must be resting and abiding upon him—the holy dove; he must have the spirit of wisdom to understand the word of wisdom, to know what the Spirit means, to teach us by the figurative language, which the Spirit has spoken by always; these things he must understand, he must have the Spirit of understanding, the Spirit of knowledge, and a quickened understanding, which is the fear of the Lord; he must have the Spirit of counsel and might, apt to teach, a quickness without any previous study, to explain the Scriptures to any that may seriously enquire after the knowledge of them, and able also to confound his adversaries, which is the Spirit of power, to counsel aright, to give sound judgment and righteous, or right knowledge; and he must have the Spirit of might, because it is written, the Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; therefore the servant of God must be a man of might, mighty in the knowledge of the Scriptures; he must be the Apelles, i. e.—having power to expel error, to drive or chase it away, which is the signifi-

cation of that name, and if he has not these qualifications no man must acknowledge such to be the servant of God, whatever appearance they may make, or however soft and smooth their tongues, man must not be deceived any longer by those "who by (seeming) good words and fair speeches deceive the simple;" ask for their credentials from the king immortal, eternal and invisible, and if they have them not, acknowledge them not, nor obey their mandates, and depart from them. "Come ye out from among them, and touch not the unclean, and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty."

We now proceed to give the solution of this strange prophecy, given through the idiot Nixon, and if the Spirit that indited the Bible talked about washing, surely we may talk about suds, and Sudsbrown, and about the washpot, or washtub as we would call it, and people who wash clothes know that there must be a vessel to make the suds in, in order that the washing may be done, and you know that both washing, soap, and water is mentioned in the Scriptures, and if God is not too low to talk about it, let not the wise and prudent think us so for mentioning it, and explaining it, for in these things lie most essential truths, truths, essential to man's happiness and welfare, though they seem so simple, and too low for the high mind to consider. First we'll talk about the washpot or washtub, as before the suds can be prepared the vessel must be found, and then the soap and water can be mixed together, and the washing can go on, and God knows, and I know who am his servant, there is a deal of filth to wash away, particularly from the clergy, and therefore there is need of a strong lather. Moab says the text; is my washpot, or tub. Now then it is for us to find out who this Moab is, and then we have found the tub, and this is the grand thing for then we can all go to washing; the word, or name Mo'ab, the learned translate the word from the Hebrew מוֹאב of the father, and so it is, but we must know more about it, the first part of the word, Mo, signifies (in the Saxon) more, and the latter part ab, or abba, is father, and the whole of the word together signifies the covetousness of the father, waters of the father, or the covetous father. The letter M. signifies man, and the O. signifies eternity; the man coveted the knowledge of the

eternal one, that is, Zion, who is the true Moab that the Scriptures point unto, the writer of this, in whom all things are fulfilled according to Paul's words, for he tells you that in the dispensation of the fulness of time, God would gather together in one, all things in Christ, or Zion, or Shiloh, yes, whether they be things earthly or heavenly, all things are gathered together, even in him; now that the fulness of time is come, then his name is Moab, as well as all other names belong unto him, because whatsoever the names import or imply, the substance of them are revealed in him by the coming of the Lord, and his power. And I coveted after the knowledge of the eternal one, and I had not known sin except the law had said, thou shalt not covet, that is as much to say, if you do covet, then you must know what sin is, you must know it and its bitterness, for if you covet to know me, then you must drink of the bitter cup before you can know me, even the cup of wrath, and fire, and damnation, that is recorded in my word, for you cannot see my face, i. e.—you cannot know the eternal sense of my word and live in your state of idolatry, you must die, you cannot behold my face and live, you cannot have my image till you die the awful death, till you die out of the flesh or grossness, and die into the Spirit; and this will be a painful cutting asunder of soul and Spirit, of joints and marrow, and of discerning the thoughts and intents of the heart; this circumcision you must bear, the cutting off of your fore-skin, the casting away of your fore-knowledge, or former knowledge; the taking away of your life, and giving you a new skin, and to obtain this—if you will covet my life, and to live in me, depend on it you must know the evil before you can know the good, you must go through the fire and through the flood, you must go down into the deep pit, you must conquer hell, and the floods of despair, anguish and mental tribulation that must come upon you; for I, God, have said, in the prophecy of Zephaniah, that it is my determination to gather the kingdoms, to assemble the nations, that I may pour upon them the fury of mine anger, even all my fierce wrath; after that, (when this is done in you) then I will give you a pure language, you will have pure light, and sound understanding; but you must be cast in, and fall down bound into the midst of the burning fiery furnace, you

must go through the straight gate, and bear all that is written of thee Moab, as I have said. See Ezekiel, chapter xlviii. 16. The calamity of Maob is near to come, and his affliction hasteth fast, all ye that are about him, bemoan him, all ye that know his name, say how is the strong staff broken the beautiful rod, verse 20. Moab is confounded, for it is broken down; howl and cry, tell ye it in Arnon, that Moab is spoiled, the horn of Moab is cut off, and his arm is broken saith the Lord. I have broken Moab like a vessel wherein is no pleasure saith the Lord of hosts. Thus Moab becomes the vessel of dishonour, before he can be made the vessel to honour, and after all these judgments, yet see the promise of restoration to Moab, and see also the time when, in the last verse, “Yet will I bring again the captivity of Moab, *in the latter days*, saith the Lord; thus far is the judgment of Moab.”

Now here the wisdom of men is foiled; both Jews and Christians (so called); for what is said of Moab is said of Israel in every respect, both of judgments and destruction and restoration; and if the Jews think that it is their restoration is intended when the Scriptures speak of Israel, so might the Moabites just the same. And where are they? they are extinct: so the Christian preachers that preach about the restoration of a people called Jews will find themselves much mistaken, for the Scripture prophecies speak not of any people or nation at all, but of the coming of the Lord, and the restoration of the character after his fall, in whom the Lord comes who is called Jacob, Israel, Ephraim and Moab; yes, and every name that is named in Scripture, because he is the new created being in whom all things are gathered together.

The first mention we find made of Moab is in Genesis, xix, 37.—and let it be remembered that what is written in the Scriptures are prophecies of things to come.

Moab was the son of Lot by his eldest daughter. The story of Lot in Sodom, and of his being warned to leave Sodom, and his wife being turned into a pillar of salt never took place, as men have thought, literally, but it is as we say, a prophecy of things to come.

Spiritual Sodom, or what the prophecy foretels is the false Christian Babel. Lot is the one designed of God (among

them) for the lot to fall upon, first, to bear the judgments and affliction already mentioned and then to have the promise, the blessed Son of God revealed in him. This lot was designed for him; the name signifies wrapt together, joined or coupled together, that is he is designed for to be God's fellow.

And when the fullness of the time comes two angels are sent to him to warn him that the time is come to pull down the whole of the Christian Babel, and to burn it up by the word of God, which is compared unto fire. And these two angels that are sent to warn him to depart are truth and righteousness. This righteous man dwelling among the Sodomites, i. e. (the Christian sects, men following men and not God,) in religion these are the Sodomites, his righteous soul was grieved and vexed from day to day with their unlawful deeds, i. e. they despised the wisdom of God and followed their own inventions, their false belief and false worship, from which he was called to depart; but Lot (or Zion) lingered in departing, but the Lord being merciful took him by the hand and drew him out of the city, and set him without the city. And it came to pass when they had brought them forth abroad, i. e. when the creature was so far enlightened to see that all the religion of the flesh was vanity and must be destroyed, then the angels (truth and righteousness that now visited him) said to him, Escape to the mountain lest thou be consumed, escape for thy life, look not behind thee, neither stay thou in all the plain; i. e. put on the Lord fully, go to the end of the journey, it is in yourself that the Scriptures must be fulfilled, it is of you they speak, it is yourself they point unto, to you gave all the prophets witness. But this Zion, or Lot, could not then see, being yet beclouded by the spirit of darkness; he saw in part, but not fully just at this time. Therefore he requests permission to go to Zoar, i. e. little; he was yet fearful to go all the way, he yet could not see what God was calling him unto. Let me go to Zoar, he says, it is a little one, and my soul shall live, i. e. I am willing to obey all thy commands but I am confused, I know not what to do, O let me escape to Zoar, i. e. show me a token yet further of thy favour. So his prayer was accepted, and the sun of righteousness arose upon him; the Spirit enlightened the mind a little, gave him

the assured hope of his redemption: and so it is said, the sun was risen, or (Heb.) went forth upon the earth, (i. e. upon the man) when Lot entered Zoar. Now he had strength enough to go through the dreadful burning of the city, now Zoar the seed of life being in him, he was thereby enabled to endure the fiery anger of God that came upon him to destroy the sinning principle in him, the powers of darkness, the Sodomites, and all that grew upon the ground. He was made strong to endure the wrath, i. e. all the curses mentioned in the Bible; this was the rain of fire and brimstone that came upon the five cities of the plain, i. e. the man joined with the evil one. Man is four, i. e. earth, water, fire and air, and being joined with the spirit of darkness, makes him the five, the five foolish virgins.

Then when this is gone through, he looks back, (it says in the word his wife looked back,) i. e. he now sees, wisdom in him discovers, by all that was done in him, by all these spiritual and mental tribulations, and by the working of the Spirit in the mind for years before, what God was calling him for; and now he, or she, it is all one, becomes the pillar of salt (*mark unto this day!!!* i. e. the truth is now in him in that degree that it is called salt, meaning that it is to preserve and season men: a pillar of salt, i. e. he has become the pillar and ground of the truth, or of salt. (See Mat. v. 13. Col. iv. 6. Mark, ix. 49.) See Gen. xix. And now he gets up early in the morning, i. e. he sees that the morning is come, (see v. 27,) and he looks upon all that is done, and the smoke of the country ascends up like the smoke of a furnace. Yes, for it is Zion, wherein God's furnace is, as it is written, "Whose fire is in Zion, and his furnace in Jerusalem." Now God is manifested to the seed of faith in the creature—and this is Abraham, whom God remembers, and brings him out in the midst of the overthrow, (Lot and Abraham are one) when he overthrew the cities, i. e. (the falsehood) in which Lot dwelt.

Although we have mentioned these things in some measure in this work before, yet we found it necessary to mention them here—first, because we know how slow men are to understand spiritual things, and how the word is fulfilled in God's creature; and secondly, we must do so to come down to the point which we have in view to set forth, viz. how

Moab came, that is by Lot cohabiting with his daughter. Some readers may say that we go a long way round before we come to a point; we acknowledge it does appear so, but we write not after the manner of the schools, nor after the wisdom or methods of men, but we must needs shew as we go on how one Scripture agrees with the other in the coming of the Lord, and we must link them altogether, and what matters how it is done so long as the truth appears of all things as we go on. And let it be remembered that this calling is not given to a man having worldly learning—such a one would not do, for it must not be garnished with wordly learning.

And before we dismiss this part of the subject we must say a little more about Lot's wife, as the Scriptures say she was a standing monument of an unbelieving soul, and in another place, (Luke xvii. 32.) "Remember Lot's wife."

There were two ways in which Lot, the spiritual woman, or man-woman, looked back. God was calling the creature to go forward out of Sodom, out of spiritual Sodom, but he lingered through unbelief; he could not quickly let go the old leaven, he could not quickly come out of that which he was accustomed to believe; he had been accustomed to believe that the Bible was a relation of historical facts, and did receive them so, not knowing that they are all allegory and prophecy from end to end, not a history of things past, but figures to represent things to come. Yes, even the birth, life, miracles, death, sufferings, resurrection and ascension of Jesus, all, all is figurative, and are fulfilled in Zion or Lot. But this is it which he did not see, at the first he was blinded by the spirit of error, although, as it respects the heart and disposition of the mind, he was willing to obey the call, but not seeing that in himself all was to be fulfilled, that he himself was the very character of whom the Scriptures speak, he lingered to obey; this is the lingering of Lot, and the mystery of Lot's wife his mind, his bosom companion. And is not Lot's wife then a standing monument of an unbelieving soul? yes, and being now turned into a pillar of salt is the sign that here was unbelief and sin, for his mind looked to the thing behind (so the Greek reads it) instead of that which was before. And this was sin that brought the creature under the anger and wrath, but this sin no one else

could commit because they were not thus called, but being called of God to the office of the everlasting Priesthood, to disobey the call was sin, and it brought death and all the dreadful woes mentioned in the Scriptures upon the creature, and he suffered the penalty due to transgression. Yet it was not he (according to the mind or disposition) that sinned, but the evil sinful principle that was in him; and that was the Spirit of darkness that was in all the world by which men have set up falsehood, and this accursed thing being found in him when called to leave the world it became a curse unto him; it was the cause of his disobedience, it was the principle of spiritual murder, it killed true faith, it killed the Lord of life and glory, or caused it to die away from him for a time the Spirit, or Son of God, that came now unto his own, viz. his own elect, and his own received him not; but by reason of the dark Spirit of error, viz. the erroneous system in which he was brought up, which he received by tradition from his fathers, the false Christianity, Christianity in the letter as all called Christendom believe it. This was the cause of his lingering and looking back, for which the hand of the divine power came upon him in death. Yet this was all done by the determinate council and foreknowledge of God, that the Jews (not the nation of Jews) should thus crucify the Lord, therefore it is said, by the Spirit speaking through Paul, “distress and anguish, tribulation and wrath upon every soul of man (or upon the man) that doeth evil. *Upon the Jew* first.” So this Lot was the Jews that killed the Lord, or crucified him, when he came in the flesh, i. e. in the creature, while he was in darkness, by means of the fleshly, earthly, and false doctrines concerning Christ, of which the world is full; and he, the creature, was found in this spiritual Sodom, and because he was filled with these principles he is therefore called (spiritually) Sodom, where our Lord, (says the word,) was crucified, (see Rev. ch. 11th.) Yet the creature himself is the brand plucked out of the burning, saved from the overthrow, or brought back out of death, for when he had these direful sufferings laid upon him, he then discovered that these were the sufferings of Christ in his humanity, and that it was written in the Scriptures that so it must be. Then he arose from death, because he saw, early in the morning, while it

was even yet dark, that himself was the very humanity of the Lord, and of him the Prophets did all testify beforehand, of his sufferings and of the glory that should follow, that is that after he had gone through these sufferings, first for his own sins, and the sins of all, then he should enter into his glory, i. e. the light and liberty and joy that was promised unto him, to set at the right hand of God, having all power, viz. the truth of the word given unto him. This is Christ; the anointed, entering into his glory, not ascending up in the air, as has been told men, and going up above the sky bodily; no, this is a delusion, it is false, it never was so, it is an idle dream of men; but we have given you the truth of the matter—you have it from the pillar of salt itself, or the covenant of salt—(see Numbers, xviii, 19,) which is the standing monument of an unbelieving soul. But the unbelief and disobedience being now destroyed and rooted out, the woman, Lot's wife, is become salt for all; for the hail has swept away the refuge of lies, and the waters have overflowed the hiding places; and instead of the thorn comes up the myrtle tree, that means, that in the very same person in whom the Lord was crucified, where he came in sin, i. e. in the flesh, in the same person he is now come without sin into salvation; and this is his second coming in power, that is in knowledge and in great glory, i. e. in great light and happiness. The creature looks back and beholds the mysterious working of Providence, admiring the power of God in bringing about this great mystery—"God manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, received up into glory," fulfilling what is written in Deuteronomy, chap. viii. v. 2. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no; he humbled thee and suffered thee to hunger, and fed thee with manna, which thou knewest not neither did thy father know, that he might make thee know that man doth not live by bread alone, but by every token of his favour that he gives you, by the word that proceedeth out of the mouth of the Lord doth man live. Read this chapter through; it was not said to any nation of people called Jews or Christians; but it was written for the

Man of God, Israel, or Shiloh. There were no people that had bread rained down from Heaven upon them as men have said; Heaven is not there where they have imagined; it is a wild chimera of the brain. The word manna means man, a part, portion, or gift, and it implies, what is this? signifying that the recipient of it did not know what it was. It was wonderful or mysterious to him; in short it is the coming of the Lord, the new created thing, or the life of God sent forth into the creature at the appointed time. And this new created thing is called the son, or offspring of God, the image or likeness of the invisible God, or the manifestation of the divine nature in the human creature, "who was made subject unto vanity, by the decree of God, but by the decree of the same power, must be delivered from the bondage of corruption, into the glorious liberty of the sons of God." The blessedness promised—(see Romans, viii. 20,) this manna, or man, given to the creature (Zion) was the seed of eternal life that was in him from his infancy, but he knew it not; it was a part, or a portion of that which he was (afterwards) to have in full; it was "the earnest of the incorruptible inheritance until the redemption of the purchased possession"—(see Ephesians, i. 14.) the incorruptible seed that liveth and abideth for ever. It was the man of life that was promised to be given or joined to the human nature in the end, but was made in secret and curiously wrought in the lower parts of the earth, i. e. in the man, the creature, or vessel. (See Psalm cxxxix, 15.) But the creature being ignorant of its nature or power, and not knowing or not being able to comprehend the strange working of the Spirit in his mind, says, what is this? what can be the meaning of these strange workings? why am I above all other beings exercised in mind in this strange manner? why should I be so disposed to love the word of God, insomuch that I can resign all things to know it—why should I be so wrought upon? my mind is in a miz-maze, I cannot see my way, yet I am determined to go on; I feel within me a strange struggling and I must see the end of it. (See Gen. xxv, 22.) If it be so why am I thus? I must have it explained to me; I am determined to come to the understanding of this mysterious working of a spirit in my womb, or heart. I know that God will fulfil his word, but how it will

be fulfilled I know not ; but I will go on, and I will enquire of God concerning this thing, (see also Ezekiel, xxxvi. 37.) This was the creature's state of mind, while the word of the Lord was within him, in the seed, his mind enquired continually with the utmost anxiety, what is this? this was his enquiry while in the wilderness, i. e. in a bewildered state of mind, the wilderness of sin. The manna was hidden within him; it was a small round thing, i. e. it was the world of life and glory in embryo, conceived by the virgin mind, drawn into the mind by strong desire to know the man, or the manhood, or wisdom of God, in which is fulfilled what is written, Genesis, chap. 16, "Thy desire shall be to thine husband, and he shall rule over thee;" then add this word to it and you will see the mystery, "thy maker is thine husband, the Lord of Hosts is his name, and thy redeemer, the holy one of Israel, the God of the whole earth shall he be called." Read the whole of this chapter, Isaiah 54, and see to whom it is addressed. It is addressed to the barren that beareth not, i. e. "that beareth not evil, who was made desolate, but who it was decreed should keep house and be a joyful mother of children," (Psalm cxiii. 9,) which is Zion, the virgin, typified by the sign virgo, the maid of August, who appears in the sign in the Zodiac, holding a spike of corn in her hand, signifying the word of truth, the bread of life, brought in at the harvest, the end of the world.

Well we must now return to Lot, (Gen. xix, 30.) And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters. And here the two daughters made him drunk with wine, and lay with their father, and were pregnant by him, and brought forth two sons, one each. The name of the one by the eldest daughter was Moab, and the name of him by the youngest was Ben-ammi. Lot went up out of Zoar for he feared to dwell in Zoar. That is to say, he was not yet at rest, he had not yet come to that state unto which the angels told him to fly unto at the first; he had not yet come to the holy mountain of God, the mount of transfiguration, where he must have his raiment changed, and made white and glittering, so that no fuller on earth could white them. (See Mark, ix. 3.) Here is the figure of the change, to wit,